Vol. 4 No. 26. THE 30th October 1919

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Reg: No. M. 1314.

Important Announcement.

From the Next Issue forwards the HINDU MESSAGE will consist of 16 pages of foolscap folio divided into several sections each containing numerous interesting and varied articles from the pen of eminent writers.

The chief events of the Week will be noticed with short comments regularly every week and certain number of pages will be specifically set apart for Social, Literary and Educational subjects.

Poetry will be a regular feature as also reviews of Important books and brief notices of other publications.

Short stories interesting and humerous will be welcome and paid for on acceptance.

A prize competition essay will be invited once a month and a medal will be presented for the best essay selected and published.

Besides the usual Vision of India the first page will contain a selection of Great Thoughts of men of all ages.

Two columns are set apart for correspondence and our readers are invited to discuss all topical subjects therein.

Arrangements have been made for our representative to go round the bookshops of Madras and write to us once a month all about Bookland.

Ancient Indian tales which are now almost forgotten will be retold in the columns of the MESSAGE in as brief a space as possible.

Till the end of this year it is proposed not to enhance the present rates of advertisement though the size is now almost doubled.

MANAGER.

THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY OCTOBER 30, 1919. [No. 26.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE LOTUS: III.

By K. S. Ramaswami Sastri, B.A., B.L.

O blossom bright loved by the blessed Shri—
The radiant Ocean—born with lotus face
And in her eyes and hands and feet with lotus grace.
And shining far—a divine mystery-
With golden frame's bewitching ecstacy
While all the gods around in deep amaze
And joyful adoration stood for days
And saw her form soft—heaving on the sea.
She bore in her up-lifted hands thy flowers
With thousand petals and with fragrance rare
That clung in gladness round her fragrant form.
What happy soul can keep a count of hours
When he can live in that diviner air
Beyond commotions of swift Passion's storm?

The Hindu Message

THURSDAY EVENING OCT. 30, 1919.

Sir Sankaran Nair in England.

Sir Sankaran Nair never loses an opportunity to speak out his mind boldly in plain unequivocal language. He always hits the nail right on the head and thus renders yeoman service to his country. He never minces matters but always makes it hot for those who dare to cross him. He has no special hobbies to ride and consequently does not hesitate to call a spade by its true name. During the closing sittings of the Joint Committee on the Indian Reforms Sir Sankaran Nair gave evidence and from the meagre summary of it as cabled by Reuter we gather that Lord Sydenham evidently wished to baffle him but the stalwart knight showed himself a match for him. Replying to him Sir Sankaran said that his belief that poverty was increasing in India was based on the rates of mortality, lowered physique of schoolboys and criminals, the inability of the people to withstand disease, the decline in industries, and the condition of the agricultural population. Each one of these by itself may not be attributed solely to increase of poverty but it will be very hard to find a different cause for a combination of these. Lord Sydenham and others of his ilk may brush aside these reasons as not convincing and may even explain these away as due to other causes such as plague, early marriages etc., but it could not be denied that nothing but increased poverty could produce all the above-mentioned effects together. Sir Sankaran has rightly gauged the Indian pulse when he says "Throughout India there was a feeling that the Executive Government as now constituted, must not be given a free hand in dealing with questions of order and this feeling had been very much intensified owing to the Panjab disturbances. A strong Indian element on the Council was therefore essential." And he considers that there should be a minimum of at least three Indians on the Viceroy's Council in view of the absolute necessity of improving the administration. He declared before the Joint Committee that Indian industries had not had fair play from Government and that he did not attach much importance to the India Council since it was a secret unrepresentative assembly. These statements, coming as they do from one who was till recently a member of the Government of India and whose knowledge of affairs was therefore thoroughly up-to-date and authentic, are sure to compel attention. Sir Sankaran is reputed to be a politician of very sober and sound views and it goes without saying that he never courts cheap notoriety by adopting the modern political shibboleths and when a statesman of such responsibility finds it necessary to speak out in this strain we may rest assured that the present state of affairs is intolerable. The gallant knight himself says that the conditions in India are disquieting though not alarming. Coercive steps have been taken by the Government one after another for the past fifteen years and they have become more and more repressive in the later years. The Press and the platform are now under executive control and even constitutional agitation cannot, as is remarked by Sir

Sankaran, be carried except by grace of the executive officials. Judicial opinion has given place to executive discretion. The course of repression went on and on till it culminated in the "so-called" Panjab outbreak where martial law had to be declared. It is a pity that Panjab with its reputation of being the most loyal of all the provinces, should be subjected to martial law. It is an irony of fate that the head of the Province of Panjab, who was never tired of contrasting in season and out of season the sacrifices made by the Panjab and its loyalty with the agitation for Home Rule carried on in the rest of India, "had to leave that Province like a thief in the night, after proclaiming martial law in that district." It is of course admitted that no government can, without abdicating its own functions, abstain from taking the needful steps for the protection of its law-abiding citizens and of its officers but no government can continue in its career of repression and of hatred of the people it rules. When even after the conclusion of Peace the Government of India ask for the enactment of yet stronger repressive measures, a general feeling of discontent is the result due undoubtedly, as Sir Sankaran says, to a belief that these measures are taken not for the purpose of putting down real crime or sedition but for the suppression of constitutional agitation and national ideals and that they are intended to show that such agitation and such ideals will not be tolerated in India. This continuance of repression is rightly observed by Sir Sankaran as proof of bankruptcy of statesmanship. Provocation on the one side, retaliation on the other, this deadlock between repression and crime each following the other in endless succession, cannot be tolerated. The situation demands careful consideration and the remedy is suggested by Sir Sankaran Nair himself in the following words:—"The coming Reforms must be conceived in a generous spirit. No measure calculated to deprive a man of the liberty of his person or of property, no measure suppressing freedom of speech in any form, should be allowed to be passed by the Executive Government in India without Indian opinion thereon being considered by the people of Britain. Such repressive measures should in future—in practice, as hitherto in theory—be issued only by the people of Britain, if and when they are opposed to the opinion of the representatives of the people of India." We are extremely grateful to the ex-member of the Imperial Council for this clear, frank and bold statement of the remedy and if this ardent patriot and veteran Congressman be selected by our countrymen to adorn the Presidential gadi of the ensuing Indian National Congress, we are sure that his pronouncements on that occasion, emanating as they would from mature experience and ripe judgment and with a full sense of responsibility would, in this stage of our country's history, command the earnest attention and careful consideration of the powers that be both here and in England and elicit the admiration of the whole civilised world for its calm sobriety and earnest practicality. Panjab which has suffered the most from the recent repression and whose sufferings would form the most important subject for consideration by the Congress has acquitted herself most creditably by choosing Sir Sankaran Nair as its first nominee for the Presidentship of the

Congress. We trust the other provinces also would put aside all parochial consideration and see the wisdom of selecting him at this juncture so that there may be a mighty pronouncement from one who has been in the know, arresting the attention of the Parliament and people in Great Britain.

Notes and Comments.

Mr. C. Rajagopalachariar outlines the future of Hindu Society as if he is not only the heaven-sent prophet of the new dispensation, but with all the seriousness of a legislator entrusted with the passage of a bill before the local legislative council. But he does not seem for one moment to have ever thought of the practical aspects—of even one practical aspect or method of achieving even a thousandth part—of the huge problem he has taken up for accomplishment. His super-Utopia is based entirely on the supposition that we are to accept him as the incarnation of the magician in the Arabian Nights who is to pilot and transport us all on the wings of his rhetorical æroplane into the magic world of "equality of wealth and position" which, in the abundance of his unapproachable generosity, he promises us when we reach the new earth and the new heaven which is the all-absorbing theme of his perfervid oratory.

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But can we entrust ourselves to his pilotage? He says :—"It is no longer a question of whether caste is good or bad, right or wrong; if our politics are right, the system of caste, whatever good it did or is doing, cannot stay any longer." What is there so wonderful about "our politics" in this age? Politics, in every country and age, has had its problems, and they are solved by a process of compromise so as to tide over the transient difficulty which pinches and is felt by all. The people remain; their social ideals remain; and above all, their social purpose remains. The Indian Social institution of caste has remained and undergone various transformations during unnumbered ages, while our political problems and even our systems of government have changed from time to time. It has remained, because its aims and methods have become associated with ideals which pass beyond all our changing political or administrative systems and measures. To a mind like Mr. Rajagopalachariar's with its Messianic intents and fervour, the thought is natural,—"how best shall we get rid of caste distinctions and at what pace are the *only questions*." But the masses of the people of the Hindu race have rarely troubled themselves with this Utopian dreamland of a perturbed imagination, and they have got on for unnumbered centuries without feeling its burdens or giving any heed to those who, whether fanatics or faddists, had proclaimed a mission similar to that which is the burden of his own transcendental oratorical music on so many platforms. The Hindu people of to-day will, we venture to think, similarly tide over the current *political* controversies and reach a haven of refuge where they can enjoy calm and contentment for a fairly long period of their national future, while at the same time their social system remains without any catastrophic change of the kind which so enchains the imagination and stirs the forceful rhetoric of this new (Jeru-) Salemite and social architect of the India of to-day.

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Has Mr. Rajagopalachariar ever been at the pains to learn why, in Europe and even in the busy and prosperous England of to-day, many are trying to bring into existence what is known as *Guild-Socialism* and the "*functional government*" which is to guide the future of industry and secure the abolition of the present conflicts of labour and capital. It is quite true, as a clever writer in a recent number of a British Review points out, that "the artisan and labouring classes of England, for all their restiveness, are not thinking in terms of Guild-Socialism, nor are very large numbers of them likely to perish on the barricades sounding the battle-cry of Functional Government." For this happy condition of the Labourite frame of mind, the reason is pointed out by one of the

apostles of this new movement of Guild-Socialism as follows :—" In countries like England, painfully afflicted with the art of compromise and muddling through, ideas gain more by being turned into business propositions than by being artistically and dramatically expressed." Such considerations, however, do not trouble the genius of a modern Messiah appearing on an Indian platform, for the simple reason that the taste and temper of his audience,—especially in South India—are such as to encourage and stimulate the art of dramatising or arguing in the void, while making the wildest proposals in the most light-hearted manner. We are not, however, prepared to say that Mr. Rajagopalachariar, this new "Jerusalemite" of ours, is "light-hearted" in any degree. He seems too *dreadfully* in earnest, but he is nevertheless a romancer, for he is absolutely reticent regarding the ways and means at his disposal in the present and has no working plan or details of what is to be done now, in the immediate future, or in the period of transition which is to follow the measures he has in view. But all this by the way. Our point is that the "Guild-Socialism" and "Functional Government"—which are being proposed as practicable social reforms in England—seem very much like some form of caste-organisation such as we have had in India and which still exists today in almost all its old vigour and vitality.

* *
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We are certainly not to be understood as saying that social philosophers like Professor Bertrand Russell and the various social theorists who abound today in the West are hankering after the Indian institution of caste. But we mean to assert that the new Indian who pants for "self-determination" and its glories need not perforce begin by eradicating the Indian caste system with its roots penetrating to unrealisable depths in the soil of this Holy Land and with aims and objectives of which the so-called 'educated' and political Indian mind of today can have no adequate conception whatever by reason of its denationalisation and by the narrow-mindedness which lie at the root of its passion for social cataclysms and rebellions. Messianic minds like that of Mr. Rajagopalachariar may become callous to considerations like those we have advanced today. But the people of India who have long and tenaciously clung to their ancient social organisation amid all the political and administrative changes and cataclysms of the past cannot afford to take a big leap in the dark with the example of European civilisation before them and its life-and-death struggle with Socialism, Communism, Anarchism, Syndicalism, Bolshevism and numerous other "isms" of all sorts and varieties. It is absurd to suppose that, even if all Brahmins can be induced, under the spell of Mr. Rajagopalachariar's enchaining eloquence and apostolic fervour, to give up their place and function in the Indian society and civilisation now existing, the masses of the Indian people will consent to the forcible eradication of a social organisation and machinery under which they have flourished and maintained their social personality and distinctiveness during unnumbered aeons of past history and which, today, enables them to carry on their struggle for existence and freedom with all the vitality and energy which is needed to achieve in due time the fullest power of self-determination and the freest exercise of self-government as a partner worthy of her place among the communities of the Empire.

Dharma—XX.

(By K. G. Natesa Sastri, Vaidya Visarad.)

The passage given last time means :—" It is not in consonance with reason that a *kunda* and a *golaka* should be prohibited from participating in a *sraddha* rite merely on the *assumed ground* that they are not of the Brahmin caste,—rather it is against reason to conclude so. For if a man of a particular tribe generates an offspring in a woman belonging to the same tribe as that of his own that offspring naturally belongs to that tribe. An ox produces an offspring of its own race in a cow. A horse produces in a mare an offspring of its own. Hence if a *kunda* or a *golaka* happens to be produced by a Brahmin male in a Brahmin female, even though he be

illegitimate he certainly belongs to the same race as that of the father and mother. In reply to this we maintain that it is exactly to dispel this misconception that a Brahmin produces one of his own race in a woman of his caste, that *kunda* and *golaka* are prohibited from participating in *sraddha* rites. It is not against reason as is maintained erroneously. Where the particular race to which one belongs is a matter of *perception* (प्रत्यक्ष) there we determine the race on that authority. But here the particular caste such as *Brahmin* etc. is a matter of *remembrance* handed down traditionally and we have to accept it on that authority. For instance even among Brahmins the various clans or gotras such as *Kaundinya*, *Vasishtha*, *Atri*, *Gautama* etc. are merely matters of *remembrance* carefully handed down to us even to-day. Similarly even though all human beings belong to that class called *mankind* the particular caste such as *Brahmin etc* is only a matter of *remembrance* carefully preserved and handed down to us from father to son. This is what is called the particular caste of the parents. And this cannot lead us to *ad-infinitum*, because *Samsara* is a cycle without a beginning just as word and its meaning are." It will be clear from this that *remembrance traditionally handed down carefully* from *father to son* is the only *criterion* that determines the caste of a particular man and there is not a single nation in the world including even savages which has not cultivated consciously or unconsciously this process of remembering one's own nationality. This is how the past history of this holy land is written by *Vijnanesvara*. In this connection it is well to see how the vigorous *Kumarila Bhatta*, mentioned last time, expounds the situation. We take the following passage from the *Arthavadadhikarana* of his *Tantra Vartika*. Says he :—"कथं पुनरयं दृष्टविरोधः, यथा समानाकारेषु पिण्डेषु ब्राह्मणत्वादिविभागः शास्त्रेणैव निश्चीयते। नायं शास्त्रविषयः, लोकप्रसिद्धत्वात् वृक्षत्वादिवत्। कथं पुनरिदं लोकस्य प्रसिद्धम्। प्रत्यक्षेणेति ब्रूमः। कस्मात् पुनर्मातापितृसंबन्धानभिज्ञाश्चक्षुःसन्निकृष्टेषु मनुष्येष्वनाख्यातं न प्रतिपद्यन्ते। शक्त्यभावात्, यथा वृक्षत्वं प्रागभिधानव्युत्पत्तेः। नैतत् तुल्यं, वृक्षत्वं प्रागभिधायकव्यापारात् जात्यन्तरव्यवच्छिन्नं स्वव्यक्तिष्वनुगतं शाखादिमद्रूपेण दृश्यते, न तु ब्राह्मणत्वम्। अपि च व्युत्पन्नशब्दोऽपि निमित्तान्तरादृते नैव प्रतिपद्यते। न चोपवीताध्ययनादिनिमित्तं, वर्णत्रयसाधारणत्वात्। अध्यापनाद्यपि भिन्नाचारक्षत्रियवैश्यप्रतियोगित्वात् सन्दिग्धं, सर्वं च दुष्टशूद्रेषु संभाव्यमानत्वादनिश्चितम्। यस्त्वविचारितासिद्धमेव प्रतिपद्येत स शुक्तिकामपि रजतं मन्यमानः क्रीणीयात्" (तन्त्रवार्तिक० १. २. २.)

As the passage is a very long one we have split it into two and have given here the *purvapaksha* or the view of the objector reserving the other portion for a later stage. This portion of the passage means :—"This cannot be construed as "against what is actually perceived" seeing that the divisions such as *brahmin*, *kshatriya* etc. into which human beings are split can only be the work of the *sastras* as otherwise we find no indications, in human beings of similar structure which will help us to discern one caste from the other. To this we reply that this is not the work of the *sastras* as it is a matter well-known among us just as trees etc. are matters of well-known origin. 'How could you maintain, asks the objector, that this is well-known! To which the other replies, "By *actual perception*" (प्रत्यक्षेण). The objector asks that if it is so then how is it that we are unable to distinguish one from the other, when men of the same structure are before us, unless we know their parentage? To this we reply "Because we have no means to know it before just as we are unable to distinguish a particular tree from another particular tree without being instructed. The objector replies that this contention is untenable as it is a confusion of issues. For even before instruction we are able to distinguish one tree such as a mango tree from another, say, a cocoanut tree by the dissimilar branches and leaves and other structures peculiar to them, by mere perception, while at the same time we can group several trees as belonging to one and the same kind by perceiving the particular

similarity in their structures. But nothing of the kind is possible in the case of a *brahmin*. Moreover even after having been instructed it is not possible on subsequent occasions to identify the caste unless we have some particular means. The *Upavita* (Sacred Thread) and *Adhyayana* (Vedic study) cannot be the means to distinguish a *brahmin* as it is common to the three upper castes. Even the profession of *Adhyapana* (Teaching) and others cannot help us for under certain given circumstances *kshatriyas* and *vaisyas* adopt them. Hence it is doubtful. And every sort of confusion may be created wilfully by others. Under these circumstances it is highly impossible to find out the particular caste except with the help of the *sastras*. If we readily accept anything without examination we will be easily placed in the awkward position of accepting the *mother-af-pearl* for *silver*." Next let us revert to *Bhatta* and see what he has to say in regard to these observations of the objector. Says he :—

"नैष दोषः । क्वचिद्धि काचित् जातिग्रहणे इतिकर्तव्यता भवतीति वर्णितमेतत् । तेन यथैवालोकेन्द्रियानेकपिण्डानुस्यूतिशब्दस्मरणव्यक्तिमहत्वसान्निकर्षाकाराविशेषादयोऽन्यजातिग्रहणे कारणं, तथैवात्रोत्पादकजातिस्मरणम् । अयं चोत्पाद्योत्पादकसंबाधो मातुरेव प्रत्यक्षः । अन्येषां त्वनुमानाप्तोपदेशाद्यवगतः कारणं भवति । न चावश्यं प्रत्यक्षावगतमेव प्रत्यक्षनिमित्तं भवति...... न च यत् सहसा सर्वस्य प्रत्यक्षं न भवति तन्निपुणतोऽपि पश्यतां न प्रत्यक्षमित्येतदप्युक्तमेव ।......न च तावन्मात्रेण प्रत्यक्षता हीयते ।......न च स्त्रीणां क्वचिद्व्यभिचारदर्शनात् सर्वत्रैव कल्पना युक्ता, लोकविरुद्धानुमानासंभवात् । विशिष्टेन हि प्रयत्नेन महाकुलीनाः परिरक्षन्त्यात्मानम् । अनेनैव हेतुना राजभिर्ब्राह्मणैश्च स्वपितृपितामहपारंपर्याविस्मरणार्थं समूहलेख्यानि प्रवर्तितानि । तथा च प्रतिकुलं गुणदोषस्मरणात् तदनुरूपाः प्रवृत्तिनिवृत्तयो दृश्यन्ते । न च भर्तृव्यतिरेककृतेन वर्णसंकरोऽपराधेन जायते । दृश्यते ह्यपराधिनीनामपि स्वभर्तृनिमित्तः प्रसवः । तदपराधनिमित्तस्तु तासामशुभफलोपभोगो भवेत्, न त्वपत्यानां वर्णसंकरः ।......तस्मात् सत्यपि सारूप्ये यथा केनचिन्निमित्तेन स्त्रीपुंस्कोकिलादिविभागज्ञानं तथैव दर्शनस्मरणपारंपर्यानुगृहीतप्रत्यक्षगम्यानि ब्राह्मणत्वादीनि" इति (तन्त्रवार्तिक०. १. २. २.)

This passage means :—" It is no harm to hold so. It has already been explained that various are the the means to determine a particular *jati* or *kind*. Actual perception may in some cases determine the class, in others cognisance of the senses. In some others the similarity of particular structures may help to find out the *jati*. While in some other cases, remembrance of the particular word, physical size such as largeness or smallness, nearness, special structural form etc. are the means whereby a particular thing is determined. Similarly here also it is the *remembrance* of the clan of the progenitor that is the means to distinguish one from the other. This *remembrance* of the particular *class* or *jati* of the generator is surely a matter of *actual perception* in the case of the mother while others know it from circumstantial evidences, inference, and from men who are *aptas* or reliable. It is nowhere ordained that what is known by *actual perception* alone should be considered as *Pratyaksha*. It cannot be maintained that what is not actually perceived at first sight should not be considered as *Pratyaksha* even though it happens to be perceived by competant men after a close and minute scrutiny. And this has already been explained. It is absolutely not in accordance with common sense to hold that all women are liable to suspicion simply because we find some women are apt to commit excesses. It is well-known that men of high and noble origin take the utmost possible pains to preserve their blood pure, and that is why Kings and Brahmins started the custom of writing down their geneology to preserve their pure *pedigree*. By this means we are enabled to know the purity or otherwise of the various clans which helps us to adjust our social relations with them. It cannot be said that *Varnasankara* arises out of excesses committed by a woman outside her husband for even women of proved questionable character are seen to give birth to children through their real husbands. Hence it should be understood that excesses can only bring

her adequate punishments whether here or in the other world, but cannot bring on the offspring the bane of *Varna Sankara* or crossing of *Varnas* or *Castes*: Hence we have to conclude that although there are similarities among men, the particular caste to which one belongs such as *Brahmin* etc. is determined by actual *perception*, supported by *remembrance* of the continuous line transmitted from father to son without any break." We have been compelled to give these lengthy quotations from two authoritative sources to show what the ancient people have to say on their own past history. We shall again deal with this next time.

Essays on the Bhagavad-Gita.

[By the Hon'ble
V. K. Ramanujachariar.]

(*continued.*)

(3) Karmayoga—Superior

Even in the case of one fit for *Jnanayoga* (practice of discrimination) the other path is preferable. In the first place,

'To one without action even the maintenance of the body will be impossible' (*Ibid*-8).

Compare also V. 6. Next, there is the example of great men:—

'By action only Janaka and other elders reached their goal' (*Ibid*-29)

Again, it is incumbent on one, who is a great man, and whom others are likely to follow, to perform action only. For,

'Whatever a great man does, that alone other men do' (*Ibid*-21).

If therefore a great man does not do *Karmayoga*, he will be followed by others, who are attached to action and who do not fully grasp the truth. They will be ruined. The Lord cites his own example. He has nothing to gain in the three worlds, and yet he remains in action. (III-22-24).

Arjuna is directed to perform *Karmayoga* as ordinary people do, and never to create a distrust therein (*Ibid*-25-26). Lastly, one who does *Karmayoga* 'is easily set free from bondage' (V. *3.*) and, swiftly realises the Self (*Ibid*-6).

(4) Karmayoga-One with Jnanayoga

It should be understood that one element of *Karmayoga* is *Jnanayoga* (practice of discrimination);

'He should be known as ever doing *Jnanayoga*, who standing in *karmayoga* does neither hate nor desire, and is free from the pairs of opposites.' (v. 3).

Nor desire—desire anything other than the Self, being satisfied with its enjoyment only. This thought of the Self is *Jnanayoga*. Again,

'No one becomes a *yogi* (follower of *Karmayoga*) who has not renounced *Ṣamkalpa* (i.e.) the identification of the Self with the body' (vi. 2.)

Without discrimination *karmayoga* is not possible, and that is ever present in it. Hence, 'He, who does one thing well, reaps the fruit of both' (v. 4,)

The fruit of each is fitness for *yoga* (Self-realisation), and the two paths are therefore one. *Karmayoga* is thus the one to be followed by the disciple. It is the performing of action with the thought that it is the service of the Devas, and that it is therefore an end in itself. Discrimination is also practised with each action. It is therefore the practice of both desirelessness and discrimination.

(5) Practice of discrimination.

It has now to be explained how discrimination is practised as a part of *karmayoga*, and how this element is present in each action. The germ of the teaching on this point is contained in chapter II, verse 47, where the Lord states:

'Do not be the cause of action or of its fruits.' This is sometimes interpreted as meaning 'So let not the fruit of action be thy motive. They are aware that as thus understood the portion of the verse would merely repeat the instruction already imparted by the first half of the verse; and they use the word 'so' accordingly. There is a rule of grammer that a compound word should, where possible, be broken up so as to give prominence to each of its component parts. The compound *karmaphala* in the text means therefore *karma* (action) and *phala* (fruits). The meaning is—'do not think yourself to be the cause of the action

or the enjoyer of its fruits.' The disciple no doubt sets his body and the senses in motion, but he is not the principal actor; he is a mere tool. The thought which should accompany each action is 'I (the self) am not the doer, but something else.' He thus separates himself in thought from that something and we shall presently find what that something is. As discrimination is nothing more than this separation of the self in thought from what it is not, it is practised in every action consciously done. In regard to the fruit also, what it is experienced, the thought should be 'I do not enjoy it myself. Something else does. For, I do not care for it in my own nature.'

That this is the proper interpretation will be evident by an examination of verse 14, chapter V.

'The Self, free and regaining his own nature, does not cause the agency of worldly men, nor their actions, nor the enjoyment of the fruit of action. It is his nature developed in past lives that does.'

Cause the agency, etc.—He does not act like worldly men; his actions are different; and he will not relish the fruits which they enjoy. When he acts like them, or seems to enjoy the fruits of action, it is not he, but what may be called his second nature. By revolving this thought in the mind in every action, it gathers strength, and the chain forged by the identification of the Self with the body is broken, and the Self becomes free. This identification is referred to in this portion of the Gita as *ahamkara* and *Samkalpa*. What is the real nature of the Self?

'He does not remove any one's grief, nor does he mar any one's joy. He is a *vibhu* (V. 15).

Remove one's grief—because he is his friend; *mar any one's joy*—because he is his enemy. This is the worldly man's doing. The Self in his nature is *vibhu*—(*i.e.*) capable of residing in any body, and is therefore of no land and of no time.

'His consciousness is enveloped by his tendencies. Therewith mortals are deluded' (Ibid).

They therefore become the tools of their bodies or of something connected therewith. These are first the *gunas* of his body—

'In regard to actions done by the *gunas* of the body, he who has forgotten himself by identification of the Self with the body thinks 'I am the doer' (III. 27).

But he, who knows the truth in regard to the division of the *gunas* and their actions, holds that the *gunas* produce their own effects and is not attached to the agency' (ibid. 28).

The senses, the motor organs and *prana* are next stated to be the principal actors:—

'One knowing the truth as to the Self and practising *karmayoga* should think—'I do not do anything, seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.' (V. 8.)

'Speaking, throwing out, grasping, opening and closing the eyes, beholding that the senses move among their objects.' (Ibid. 9.)

Lastly, the body itself is stated to be the principal actor:—

'The dweller in the body, realising his own freedom, sits in ease mentally placing all actions on the nine-gated city (the body), and neither acting, nor causing to act' (Ibid 13).

(6) AT FIRST TO BE CONFINED TO ONE ACTION.

Karmayoga being action in the performance of which both desirelessness and discrimination are cultivated, the disciple cannot obviously practise it at the outset in every action of his daily life. He should therefore select some act, and do it every day at the same time as *karmayoga*. The Lord therefore enumerates thirteen kinds in verses 25 to 32 of chapter IV. as being practised by disciples. In the Vedic teaching four actions are mentioned—reciting the Veda, offering sacrifice, giving, and doing *tapas*. Three of these are subdivided, each into two varieties, and six more are added. In the place of reciting the Veda we have this and also the study of its meaning. In the term '*svadhyaya-Jnana-yajnas*' (verse 28) the first word is one's own veda, and the second, indicating knowing or understanding, evidently refers to

the understanding of its meaning. Both are termed *yajnas*, (literally worship), because they are preformed as worship. The offering of sacrifice in the literal sense is described in the second half of verse 25.

'Others make the offering into *Brahman*, the fire, with sacrificial instruments.'

In the place of giving we have *dravya-yajnas* (verse 28), which includes not only giving, but also every other mode of spending material wealth. One of these is separately mentioned in the first half of verse 25.

'Some *Yogis* (disciples practising *karma-yoga*) practise *yajna* in the form of worship of images.'

The Sanskrit term rendered as 'worship of images' is *daiva yajnam*-worship of Deva; and as every other variety also is such worship, there must be a particular reason for making it a separate variety. It must therefore refer to making of offerings to images as the symbol of the Great one. The doing of *tapas* is *tapo-yajna*; and as this means conscious diminishing of sense enjoyment, it includes pilgrimage to sacred places and sacred streams. This is specially mentioned as *Yoga-yajna* (v. 28). Thus, we have seven varieties.

Verses 26 and 27 describe three more varieties:—

'Others offer up the ear and other senses into control, the fire; others again offer up sense objects into the senses, the fire' (iv. 26.)

'Still others offer up all the actions of the senses and of *prana* the life-breath, into the control of the mind, the fire, wisdom-kindled.' (Ibid 27.)

Each variety being called a *yajna*, there must be in each case a fire and a thing that is offered up into it. The first variety is control of the senses; control is the fire and the senses are the offerings. The second is control of sense-objects; the senses form the fire, and sense-objects the offerings. The sense-objects are to be made powerless so far as the senses are concerned, and this is done by getting away from the objects, where this can be done. The control of the senses is preventing their contact with the objects when they are present, and cannot be got rid of. The third variety is control of the mind, and this is the fire. When this is controlled, the senses and *prana* cease to act, and their actions are the offerings. The control of the mind, which is the fire, is made to burn brightly by wisdom in the form of discrimination. It gives strength to the control.

The three reamaining varieties are described in verses 29 and 30:—

'Some offer up *prana* into *apana*; others *apana* into *prana*; yet others restraining the motions of *prana* and *apana*, offer u[p] *pranas* into *pranas*.'

Prana is the out-going breath, and *apan[a]* the incoming breath. In the first variet[y] *prana*, the outgoing breath, is sacrifice[d] (*i.e.*) the disciple does not breathe out, but h[e] breathes in. This is one practice and i[s] known as *puraka*. In the second variet[y] *apana*, the incoming breath, is offered u[p] (i.e.) the disciple does not breathe in, whil[e] he continues to breathe out. This i[s] another practice and is known as *rechaka*. In the third and last variety both th[e] breaths are offered up—(i.e.) the discipl[e] neither breathes in nor breathes out. Tha[t] this is the meaning is evident from th[e] reference to the restraining of the motion[s] of *prana* and *apana*. This practice i[s] known as *Kumbhaka*; and all the thre[e] practices are together known as *Prana[-] yama*, control of breath.

The Lord concludes this portion of th[e] teaching with these words:—'Thus ar[e] *yajnas* of many kinds spread out as th[e] means of reaching *brahman*.' (IV. 32).

The term '*brahman*' is not the Universa[l] Self, but the Self in each of us, and he i[s] *brahman*, a large thing, as his conciousness is by nature unlimited. Reaching *brahman* is therefore realising his true nature. To show that these are the *yajnas* referred to in chapter III, verses 9—15, the Lord repeats what He has already stated therein:—

'All these disciples know and perform *yajna*; they eat the remains of the *yajna* known as *amrita*; their sins are destroyed by *yajna* and they reach the changeless Self' (IV 31-32).

Know and perform—the word used in the text is 'know'; but knowledge is given only as a means to right action. The

expression 'remains of the *yajna*'—may present a slight difficulty, as in most of the cases there is no actual fire and no cooking is required. It should be remembered however, that the disciple has to offer up the sacrifice, and he is therefore one of the elements of *yajna*. The maintenance of his body is a part of it, and his food should be dressed in that view. Known as *amrita*—*amrita* is the elixir of immortality and as living on the remains of the *yajna* lead to eternal life, it is appropriately called by that name. *Destroyed by yajna*—compare with chapter II verse 51 :—

'Those, who practice *karmayoga*, renouncing the fruit which action yields, and meditating on the Self, are liberated from the bonds of birth and reach that which does not change.'

(7) Practice of Karmayoga to be Extended.

It has been stated that the disciple should at the outset choose some one variety of *karmayoga* and do it steadily. When the habit is established, the thought that should accompany that action—(i.e.) that it is the service of a Deva, and that it is done, not by the Self but by the body—should be extended gradually to other actions of the daily life, until it dominates his whole existence. Reference is made to the disciple who has reached this stage in verses 19 to 23 of chapter IV :—

'Whose works are all free from desire and *samkalpa*, him the wise have called a sage, with his actions burnt up by the fire of wisdom' (Ibid 19).

Samkalpa, as already explained, is the delusion of identifying the Self with the body. When the disciple does an action, with the thought 'It is not I that does it, but the body', it is free from *Samkalpa*. This discrimination is the wisdom that burns up his actions (i.e.) the delusion engendered by past actions. This is clearly put in the next two verses :—

'Having abandoned attachment to fruit of action, satisfied with the eternal Self, and not depending upon anything else, he does nothing, though immersed in action' (Ibid 20.)

'Giving up desire and removing every possession, he does not sin, though doing only action relating to the body' (Ibid 21).

Upon anything else—the body and other fleeting objects. The disciple chooses the eternal Self and is satisfied with it, and rejects the fleeting things. This is discrimination. He does nothing binding him to the wheel of births. This is the meaning also of the expression *does not commit sin* ; for, sin is that which binds, and produces unpleasant fruit. What the disciple does is, in spite of appearances, only meditation on the Self, and every action forms an occasion for it. How does such a person obtain his livelihood :—

'Pleased with what comes without effort, transcending the pairs of opposites, without ill-will, and balanced in success and failure, the disciple, though acting, is not bound.' (Ibid 22.)

If the disciple applies to one for food, he does not rejoice on getting it, nor does he grieve in failure. If it is refused by one, who should respond, or harsh words are used, he goes his way and bears no ill-will. If he has to starve, he does not flinch ; thus does he transcend the pair of opposites. Then comes a time when what he now does with effort becomes easy and requires not expenditure of energy :—

'Of one from whom attachment has departed, whom the idea of possession has left, whose mind is firmly placed on discrimination, and who acts only to do *yajna*, all actions melt away.' (Ibid 23.)

(8) Disciple's Outlook on the World.

When the mind is thus firmly placed on the Self, the disciple ignores differences in outer forms and sees all alike :—

'Sages see alike one with learning and humility, and a mere *brahmana*, a cow and an elephant, and a dog and an outcaste.' (V. 18.)

In each pair there is a difference—a difference of form in the second pair and a difference in the way of living in the third. Such sages are praised in the next verse:—

'Even here the wheel of births is overcome, by those whose mind rests on the likeness of beings. For, *brahman* is the

Self purified and regarded as alike; therefore they rest in *brahman*' (Ibid. 19.)

Even here—before reaching liberation. This is mere praise; for eternal life can be reached only later on.

(9) CONCLUSION.

The teaching of *Karmayoga* is brought to a close in verses 20-25 of chapter V, and the directions given in various places are brought together and re-stated—The disciple practising *karmayoga*,

'Neither rejoices attaining the pleasant, nor grieves on the coming of the unpleasant' (Ibid 20)

He dwells on the worthlessness of contact-born enjoyments—

'Contact-born enjoyments are verily wombs of pain; they have a beginning and an ending; the wise do not rejoice in them' (Ibid. 22)

His only pleasure is in the Self :—

'His mind is on the ever-enduring; he is not deluded into confounding the Self with the body: for he knows *brahman* the Self, and rests on him (Ibid. 20).

'He finds pleasure in the Self (Ibid. 21).

He finds pleasure within; his garden is within himself and so also his light (guidance) (Ibid 24).

Hence, 'Even here ere he be liberated from the body, he is able to oppose the strong movements born of desire and passion' Ibid 23).

Finally, 'He is intent on the welfare of all beings' (Ibid 25).

In the term 'all beings' the disciple himself is included. The Lord's meaning is that as he is intent on his own welfare, so should he be on the welfare of all others. Why? From the point of view of the worldly man some men are friends, some others are enemies, and the rest are indifferent. By studying the welfare of all the disciple will break down the walls which separate him from others. This is a powerful help to the practice of *Karmayoga*.

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Nature and Western Civilization.

(BY V. RANGASWAMI AIYANGAR.)

Any civilization to endure should as far as possible, conform to Nature's plan. In the world calamities brought on by man do presuppose deviation from Her plan. The supreme task therefore of statesmanship lies in correctly understanding Nature and laying down principles of conduct for the guidance of man which have their sanction in Nature. In the course of evolutionary process, a society, for the satisfaction of its varying needs, creates from time to time diverse agencies or institutions and the due discharge of the functions allotted to each and every one of these institutions, implies certain robust qualities requisite for the exercise of the effective control on the part of the Master, that is society, over its agents viz., institutions. Of all the institutions created by a Society, the institution of State is of prime and vital importance to human welfare in that the tasks, entrusted to it are protection and defence and the promotion of all arts of war and peace.

The test of a properly constituted State or other human institution is, that it must be the expression of the people's will. Absence of correspondence between the acts of State and the people's will is no doubt due to the lack of necessary powers of control by the master i.e., society, over its chief agent, State-personality. Such a society will be simply dictated to by the State-personality. It is topsy-turweydom pure and simple and the tangible proof of this unnatural position will be found in the decline of arts and industries, —the embodiment of national strength, power and greatness,—famine and pestilence of diverse kinds that carry away unnumbered victims.

Unless the necessary virile or robust qualities return to a society it is foolish to expect the State-personality to serve its master i.e. society, in a manner promoting human happiness. A nation which has lost its virile qualities is either enslaved or effaced out of existence in the long run.

The statements made above do find corroboration in the history of nations past and present. Unfortunately for humanity Western nations that now guide the destinies of the world are swayed by rules of conduct born

of wrong interpretation of Nature. And the titanic struggle that has for the present come to a close was mainly inspired by the teachings of Neitztsche the German exponent of Darwinianism which is expressed in these words "All progress has come from a remorseless struggle for existence, in which, thousands of millions of sentient creatures have miserably perished, in order that tens of millions may be moderately happy." That this monstrous doctrine is abhorrent to Nature is established beyond doubt by the distinguished Russian Naturalist Prince Kropotkin, whose lifelong services to the cause of science and of humanity is reported to have been brought to a close recently by the hand of a ruffian, a countryman of his, during his last visit to his native land after a long exile. His record of observations and his conclusions drawn from them are accepted in their entirety by Prof. Giddings one of the foremost sociologists of the day.

"The conception of Nature" says Prof. Giddings, "as red in tooth and claw is very dear to moralists and politicians. But unhappily moralists and politicians do not know Nature intimately. A world of living creatures that fear and hate, shun and attack one another without restraint is not a fact of observation. It is a pure *a priori* creation of the "pure" reason. In the real world of Nature animals generally are social."

The result of Prince Kropotkin's study of animal societies may be summarised in the following few words: Animals, from ant to elephant do not live in isolation, but maintain corporate existence which is typified in their co-ordinate activities under the guidance of capable leadership in seeking food and shelter and in facing dangers. Their conduct may be said to resemble that of soldiers' drill and discipline under a great commander.

Sociability is in essence the keynote of existence of an animal society. Intelligence, toleration, mutual aid, courage and all other humane and robust qualities essential for the healthy maintenance of the society are but the manifestations of sociability. Unsocial animals such as tigers, lions, etc. are exceptions. They live in isolation. Want of united action generally makes them starve and even fall a prey to inferior animals that maintain a corporate existence.

High civic virtues found in a truly progressive society are but the outcome of sociability, which has come to man during the process of transformation from animal. In barbaric societies there is sociability and all the attendant phenomena that tend to preserve the solidarity of a group as well as the individual well-being of its members. What is this phenomena of sociability due to? Professor Giddings finds that this phenomena is due to instinctive recognition by every member of a society of animals or men, that he and other members of his group are of one and the same kind and this recognition he calls, by the expressive phrase. "*Consciousness of kind*" which he defines as follows: "A state of consciousness in which any being whether low or high in the scale of life recognises another conscious being as of like kind with itself." After searching examination he establishes the fact that all socialising forces are derived from consciousness of kind—the one fundamental and elementary fact underlying any society. And the existence of this one fundamental fact is the spring from which sprout all social virtues. The very fact that there is this inborn consciousness in every individual animal or man that he and his fellows are but indivisible part of one whole is responsible for the unity of action under the unifying force of a strong and sympathetic leadership. This is true democracy which we find in any animal society. No society therefore which proceeds against this in its natural order which is democracy will endure long.

The logical conclusion from the discovery as to the existence of this one fundamental fact of society, had led him to the conception that humanity is one organic whole of which different races and nationalities are but its parts. The end of every society consists in the realization of the ideal of brotherhood of man which he believes would be realised after a long struggle. Until this ideal of brotherhood of man becomes the governing passion of the leading nations of the world it is a mere dream to talk of humanity, self-determination, progress, etc. The world must continue as ever to witness many an untold suffering to humanity—the weaker nations under the relentless exploitation of the stronger and the latter under the corroding influence of power and capital will undoubtedly be deprived of social virtues and their disappearance in any society as history unmistakably points out will bring on demo-

ralization, disintegration and disaster. The palmy days of the republican career of Rome are characterised by a great modern savant in these trenchent words "Rome was obedience, Rome was sternness and Rome was devotion." When her public life was debased by the perverted use of power and pelf from which animal society is happily free, she presented the woeful spectacle of a divided house which stands for confusion, chaos, selfishness, greed, strife, tyranny, slavery and what not and which is led by nobody and the loss of social virtues inevitably brought her under the strong rule of autocracy—the enemy of self-development and self-expression which is true progress. Rome, the conqueror of the world, under the dead weight of autocratic and centralized rule had finally to fall a prey to the barbarians. In summing up the teaching of European history Prof. Giddings says: "In the beginning there was barbarism beyond its walls and now there is savagery within its gates."

The one unmistakable lesson which the history of Europe from the days of Greece and Rome down to this day conveys to man is that her civilization is a direct and open challenge to Nature. As unnatural state of things could not endure, the civilization of Greece and Rome had perished and modern European civilization modelled after these civilizations gives ample evidence as to the existence of forces distractive of humanity. The forecast of the distinguished Professor made two decades ago as to the future of Europe and America is worth pondering over now. "From such indications" says he "I have already afforded and from such other indications as are now thrusting themselves upon observation in parts of Europe and America it may be inferred that in a community whose life is a tireless pursuit of materialistic ends—in which money-getting is the sum of success,—there will be a short separation of the successful from the unsuccessful class, and an exploitation of the poor by the rich as wanton and as merciless as was any exploitation of the weak by the strong in societies of the military character. In such a society the tools of the wealthy will command office and power. Even the laws will favour the ~~poor~~ rich persons and will weigh heavily on those whose struggle is against hope. The mercenary spirit will corrupt judgment and religion alike, the magistrates of a nation will judge for consideration, the priests thereof will teach for hire, the prophets thereof will divine for money, the princes thereof will become the companions of thieves, every one loving gifts and following after reward." Can we say that this picture drawn by the master mind of this great thinker is overdrawn when judged in the light of subsequent events. "And is it not hope against hope to expect from the present temper of the West, to expect the humanity to evolve on the lines indicated by Dr. Wilson's fourteen points whose underlying principle is brotherhood of man which is Nature's fundamental teaching?"

The Futility of Mr. Patel's Bill.

[By G. Harischandra Row.]

Some people argue that Mr. Patel's Inter-caste-Marriage Bill which does not go beyond the existing Acts such as the Widow-Mariage Act should not be objected to: conversion to other faiths does not involve forfeiture of property; how can inter-marriage between two persons professing the same religion, Hinduism, cause any forfeiture?

1. If the Bill does not contemplate anything new, then it is superfluous, and should be thrown out. Our opponents urge that it simply *legalises* inter-caste marriages. But what do they mean by the word *legalising*? They cannot mean the conferment or establishment of any property-rights, for these are already secured by the existing law. What are the disabilities that the Bill seeks to remove?

2. Our adversaries answer that, whereas under the existing law the parties to such a marriage are to declare that they are no longer Hindus, they are, according to the present Bill, to be recognized as Hindus. Then, even a child can understand the vain and frivolous character of this legislative measure, that is only for a name and no more. Did not those who were responsible for the passing of the previous measures renounce their title to the province of Hinduism? Are our present reformers wiser than their predecessors? Those who marry outside their castes are

not Hindus, because their pioneers or leaders themselves declared in unmistakable terms that such persons could no larger be classed as Hindus. Indeed, the confession was not extorted by the government or the people; for, the former generally would observe non-intervention policy in religious matters and had further nothing to gain by any such interference, and the latter were outnumbered and over-ruled by the pushful and boisterous votaries of materialism. The declaration regarding the non-Hindu character of such marriages appears to have been, therefore, spontaneous. If any of these blessed beings were to appear again in flesh and blood, they would almost exclaim "Children! You have spoiled our mission, we founded religions in opposition to Hinduism, and coined names for our followers. But now your claim to be Hindus; you pretend that your religion is Hinduism. Our credit for originality is gone, and our plans are frustrated. Even now give up that detestable word, Hindu; and leave the camp of the hateful Hindus." But we can understand the maning of this manouvring: The founders of these wonderful religions left the community, set up indipendent camps, and failed in their campaign; now, their clever followers try a different method—living in the Hindu stronghold and gradually undermining it. We do not think that our brethren are so much fascinated with the beauty, as they are cowed down by the formidableness, of Hinduism.

3. Whether they call themselves Hindus or not, we are not prepared to recognize them as Hindus. And no law that is just can compel us to do so. If their conscience say that they are Hindus, our conscience declares that they are not. If they contend that there are in our history instances of men who, though parties to such inter-caste marriages, have yet been considered as Hindus in course of time, our reply is that our brethren ought to wait until we condescend to recognize such persons as Hindus, and that, whether we recognize them as such or not in the future, we are not at any rate at present disposed to do so: If recognition be the reason for the title, Hindu, how can any one say that such persons are Hindus when there is no such recognition at all. In other words our opponents' argument is—X was a Hindu, because he was admitted as such; similarly, Y must be a Hindu, because...Because what? Not because he is acknowledged as a Hindu; for, he is not so acknowledged at all. Not even because he shall be recognized at some future time; for, there is no guarantee as to that, and further, what may apply to one in the future may not apply to one at the present time. Not, again, because Y's progeny will obtain recognition; for, one may not necessarily be entitled to that, an estate for instance, to which one's grand-children will be entitled according to law. Perhaps, because X was considered a Hindu! If Y were to be a Hindu on the ground that X was one, why should not the former be a Christian because Z was a Christian?

4. Our opponents contend that the Bill is simply a permissive measure, that it does not compel the orthodox Hindus to marry outside their own castes, and that it is intended only for those who want inter-caste marriages. Why should not then a Bill be introduced for validating drink or prostitution in the interests of the drunkards or prostitutes? It would be only a *permissive* measure! If drinking and the like be too illegitimate to be legitimatized, inter-caste marriages are, in our opinion, far worse; for, they *inter* caste and *intern* marriage. Our enlightened adversaries are so fond of individual liberty as to base all their reforms upon that; this principle applies to us as much as it applies to our cultured opponents; how are they then justified in insisting upon our recognizing the legitimacy of what we strongly feel to be illegitimate? Are the reformers going to invite to their table, or marry, each and every person in the street? What has

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become of their equality and fraternity? Surely, Hindus have every right to avoid inter-dining and inter-marrying with those who are parties to inter-caste dinners and inter-caste marriages: and not even a thousand Bills or bils can dare to destroy this inherent, inalienable right of man. Again, permission pre-supposes prevention; but there is no prevention, neither the Government nor the people cause any obstruction to inter-caste unions; there is no occasion therefore, for Mr. Patel's Bill, that is, according to our opponents, merely a permissive measure: If persons were fined, imprisoned, flogged, or hanged for such marriages under the existing law, there might be some justification for the Bill; but since they are neither fined nor imprisoned, neither flogged nor hanged for such unions, there can be no necessity for any new legislative action. It is true that there is a strong current of public feeling against such alliances; people are entitled to hold their own views on the subject; but there is no brute force used against such marriages; and whenever any man meets with physical opposition from others, he can at once claim the protection of the existing law. Moreover, the Bill which seeks to provide that inter-caste marriages shall be valid implies that thy are not valid before its enactment. But we have seen that they are not invalid in the sense that their performance should involve punishment, or in the sense that parties thereto should be deprived of their ancestral property. Persons are contracting such marriages even before this Bill, and they can contract them without it; it is, therefore useless; it is the work of an idle brain —the outcome of irresponsible politics. If invalidity means immorality, then no legislative measure can change the immoral into the moral; and the Bill is absurd if it aims at any such alteration.

5. What is really required is not Mr. Patel's Bill, but one that invalidates such marriages. Will Mr. Patel now withdraw his Bill and introduce this? If he would not, then let some other member introduce it. Our opponents are mistaken if they suppose that the majority of Hindus are reconciled to the existing Acts that secure ancestral property to those who, abandoning the religion of their ancestors, embrace other religions. First, inheritance is, according to *Dharma Sastra*, generally based on eligibility for the performance of funeral ceremonies in aid of the departed relatives; and since abandonment of their religion destroys this eligibility, those who forsake their ancestral religion are not entitled to the enjoyment of their ancestral property. Secondly, our forefathers who valued religion more than their own lives or those of their children never intended their property to be enjoyed by their descendants who prove false to their religion, and false therefore to themselves: Our ancestors had every right to determine the qualifications of those who should inherit that property; and the most important qualification would be that the inheritors should declare their allegiance to their ancestral religion. If, therefore, we now cause what was earned by our forefathers at the sweat of their brow, to be enjoyed by heretics and rebels, we do grave injustice to the will of the departed souls. Our cultured brethren have absolutely no right to inherit the property of their barbarous progenitors; nor are the former justified in transmitting it to their cultured offspring: What is self-acquired might be so transferred, but not what is stolen from others; and stealing it is, because the enjoyment is against their wishes, and because the property is enjoyed without duly or religiously dedicating it to them. The Gita says (III—12)—"तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः" *Stena* means a thief. And there could be no religious dedication, because our reformers have renounced their religion by their inter-caste unions.

It is therefore to be hoped that Mr. Patel's Bill may be consigned to the waste-paper-basket, and that a fresh Bill be introduced in the Supreme Legislative Council to annul the existing statutes regarding the property-rights of religious converts and to debar rebellious culture from ancestral property.

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